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The Masonic Craftsman

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In This Issue: Are Jurisdictional Lines for Petitions Too Narrow?

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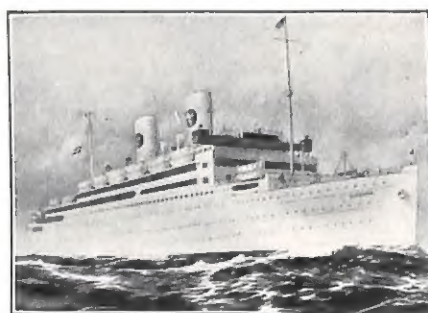
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A Massachusetts Manifesto

Down through the centuries there have occurred in various parts of the world events which have shocked the conscience of mankind but we as Masons have restrained from protest or condemnation. There have been such events in recent years. Lest our silence be taken as evidence of indifference to, or condonation of, such events, and in response to inquiry, let it be known that Freemasonry in Massachusetts still scrupulously refrains from participation in or official comment on all matters which do not concern it.

Consistently throughout the two centuries of Freemasonry in Massachusetts, its members have exercised their prerogatives of free thought and action in all matters, religious or civil, but solely as individuals and never as Masons. *No member or officer has the right to speak or act in the name or behalf of Freemasonry except as to matters exclusively Masonic.* Even the mere discussion of controversial matters is barred from Masonic gatherings.

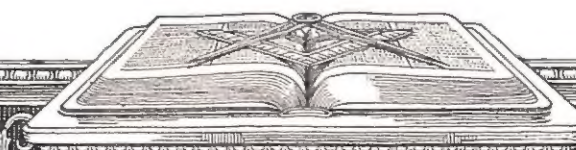
Individuals may differ in their interpretations of causes and events and in their beliefs and loyalties, but within the realm of their Masonic life their differences must be forgotten and only their unity as Brothers remembered.

Freemasonry purposely has neither the facilities nor the desire to ascertain or proclaim the views of its members on economic, political, religious or other non-Masonic issues. An attempt to align the Craft on any such issue could but bring disaster to Freemasonry and would be contrary to one of its most fundamental tenets.

The foregoing was adopted by the M. W. Grand Lodge of Masons in Massachusetts December 14, 1938, and by direction of the Grand Master is placed in the hands of every member of the Fraternity in the Jurisdiction.

Attest:

FREDERICK W. HAMILTON,
Grand Secretary.





VOL. 37 OCTOBER, 1941 No. 2

MERIT Fortunate indeed is the Masonic jurisdiction which contains a writer with skill to formulate an intelligent review of the contemporary Masonic scene and a facile pen to record it.

It is from such records that history is made interesting, illuminating and instructive. All too often official records are dull, drab, uninteresting, often sterile except insofar as columns of figures gives us vital statistics.

It is not easy to delve through the mass of current "literature" of the Craft, to extract the essence, yet here and there is found outstanding evidence of skill in that direction sometimes bordering on genius.

In "The Masonic World" a 100-page review issued by the Grand Lodge of Missouri, Ray V. Denslow, past grand master of that state, gives succinctly yet adequately a record of the year's Masonic doings, at home and abroad.

His report on foreign correspondence transcends the ordinary in a large way in his sensitive and intelligent appreciation of events. Ranging from a rather fulsome illustrated story of Freemasonry in the Philippine Islands it runs the gamut of interesting events which have interest to all to whom the Craft is dear. Little is overlooked.

It is a significant story Brother Denslow portrays—one meriting high rank for its journalistic lucidity. It stamps him as a writer outstandingly skilled in the art of expression. Missouri is to be congratulated upon its good fortune in possessing this distinguished writer and the Craft as well are indebted to him for the vast amount of hard intellectual spade work he has done.

STAR About this time each year appears the "Proceedings" of the Grand Chapter Order of the Eastern Star of Massachusetts. It is an interesting document, telling as it does of the yearly activities of devoted groups of women organized under a creed founded upon "nobility of character" and associated with "human sympathies and understanding . . . a shining light to the world with rays reaching into earth's darkest corners . . ." and the admonition "let no one speak an unkind word; rather let Christlike living be our pattern."

Under such inspiration the Star has shone brilliantly during dark days. Loyalty of its members continues strong. Its work is highly commendable.

While some loss in membership has been sustained since last year (1926) there are yet 46,070 fine women, all related by blood or marriage ties to members of the Masonic fraternity, intent on making the world a better place in which to live—and doing a good job of it.

Receipts of money from sundry sources for the year under review total \$68,063.17 and expenditures disbursed for charitable and necessary administrative functions were \$46,024.96. The Grand Matron is Mary F. McGoldrick of West Medford.

THE CRAFTSMAN congratulates the Star on its splendid record and expresses the hope that it will long survive to brighten the way by its effulgent rays.

GRAPES It isn't sour grapes speaking but the fact, duly and prominently publicized that a new \$82,000.00 welfare building in a Massachusetts military cantonment will be "administered by the (Catholic) Knights of Columbus," other organizations which have an equal interest in the men in camp being conveniently ignored, indicates the direction in which credit for welfare work trends.

The money being spent is the people's money. The organizations administering the welfare work are the people's organizations—not any single organization—class or otherwise. Yet there are always those who will seek to make present or future political capital out of any situation.

While the Masonic fraternity has no part in this despicable game, it is entitled to recognition for the sizable part it is playing in making more amenable the lot of the men who may be called upon in the military service of America.

MIRACLES Were present advances (?) in destructive science applicable to constructive progress, one might almost infer that their sponsors partook of the nature of thaumaturgists, for surely some of the devices now used are little short of miracles. Perfected scientific processes applied to technological methods have bred a sort of superior men—by their imaginative manipulation of the tools with which they have worked to almost unbelievable effectiveness.

In this country we have no monopoly of the great discoveries, for some of the most revolutionary newer devices are of foreign origin, yet we may well take pride in our part; particularly in the fact that these devices have thus far in this country been used solely for peaceful pursuits.

1941. The scene changes. Vast aggregations of industry with enormous staffs of research workers and technicians, and apparently limitless capital, are bending every effort to accomplish everything possible to shorten the war by destructive means, but instead of the accelerated accumulation of material wealth and creature comforts, we are witnessing the destruction of incalculable amounts of material property.

In the process there is danger that the world may lose its soul. In any consideration of this materialistic destruction—the root of the present crime—the attitude toward life of many millions will be changed. Cynical disregard of permanent spiritual forces will slowly corrode or disintegrate that spirit which hitherto, with

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6451.

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Alfred Hampden Moorhouse, Editor and Publisher.

interruptions, has enabled the world to progress toward so-called civilization.

This is because designing minds with an eye solely to the exploitation of the passive masses have prostituted their proper functions, making a mockery of sacred things, which are the *only* things of permanent value.

Where it will lead no man precisely knows. The would-be thaumaturgists in Germany will, presumably, seek to perpetuate their reign of terror, or error, so as to assure to their descendants, successors or assigns the fruits of their vile conspiracy, until in the natural course human frailty, vice or whatnot will bring again a return to some semblance of sanity, the wheel of fortune will revolve or the pendulum swing again to perfect another cycle in the inscrutable evolution of natural law.

Simple things constitute the essence of sound living. Man's ambition leads in devious directions. Unless the fundamental fact is recognized that adherence to a simple faith is paramount, superior in scope and ultimate enjoyment, no surcease from struggle can be universally forecast—the dance of death will continue.

Freemasonry's objective of the unity of men in brotherhood contains the seed of healing, imperfectly propagated and understood perhaps, yet capable of infinite possibilities.

DEFENSE If ever Freemasonry needed a defense plan it is now. More than 20 Grand Lodges in Europe have been eliminated from the scene; the foul hand of the Nazi is plainly seen. The destruction of the benign influence of Freemasonry is an integral part of his plan. There need be no doubt whatever on that score. The European phase is a *fait accompli*—today we face a fact and not a theory. When Europe is finished as a defense against arrogant power, America will be logically next as the active enemy of Nazi ideals and ambitions—and its lust for loot.

By the Grace of God and through the indomitable determination of the British people a bulwark still stands. Here in America it is recognized that Britain's fight is our fight; only the wilfully blind fail to see that.

There has never been any doubt that economics lie at the root of the present attack on democracy. To secure "compensation" for supposed persecutions or acting through the reflexes of an inferiority complex, just plain brutishness, or to whatever theory one may attribute present mania, the German state cannot even remotely find the immediate "reward" for its mighty efforts in now ravished Europe; only in the untouched Americas is that to be had.

The administration at Washington is making great effort to arouse citizens to a common peril. It is not always easy to awaken a nation from peaceful slumber. No one knew, for instance, three years ago, that the hurricane which swept over New England would leave such a devastating trail behind it. Now, unless and until we are fully alive to the very real peril confronting the country and its free institutions the future augurs ill. It is an imperative duty and not a matter of choice that Freemasonry shall be prepared for any eventuality.

Self preservation is the first law of nature. To protect the Craft from all assaults it is necessary to man the ramparts. Our objectives are clear and commendable,

which is more than can be said of the methods of its enemies. Watchfulness is needed; a sharp lookout must be kept to detect subversive activities. The means to combat them must be devised and put into effect. What these will be are the concern of the whole Craft, but more particularly those charged with the responsibility of guiding it in perilous times through dangerous waters.

The future is fraught with peril. Freemasons must be up and awake.

AUTHORITY? Who are these men, and women, who elect to settle in their columnar comment issues world wide in scope? They chronicle with solemn assiduity, if not asininity, facts (?) of which they must of necessity be uncertain, with emphasis on the future affairs of nonentities whose names will soon be forgotten; with argument infinitely vacillating and often tedious, absurd postulates are broadcast through rivers of rhetoric—the whole mass intolerably confusing.

Presenting values from an acuter angle of detachment, commentators who are not forced to meet a daily deadline can, and do, give us more nearly an accurate picture of the day's doings, with their contemporary implications.

The difficulty is to distinguish between wheat and tare. Unquestionably the great American public, never very deeply concerned with the serious study of far-away events, have been much misled by an army of so-called experts, and the confusion of mind now transcends almost anything previously known. Freedom of the press is a priceless factor in our democracy—essential to it, in fact; but some guide or check is needed to assure recognizable truth in a plethora of words.

A facile pen does not necessarily denote profound thought or sound knowledge. Propaganda plays a large part in today's events. We could do with far less strident speech and a saner comprehension to understand what is actually transpiring. Certain essentials are or ought to be obvious. One, the survival of the so-called American way of life, is in the balance. There is no doubt of that. Whether Hitler's new order or our own New Deal is to prevail remains to be seen. Out of oceans of argument and acts an answer doubtless will come.

Meantime, we live in strange, distressing days, and a challenge to our intelligence exists greater than realized by most and yet one which is vital to all.

COMPLIMENT Much publicity has recently been given to the Nazi "discovery" that President Roosevelt is a Freemason and the Craft and public generally have had their quiet laugh at German naivete—for there has never been any secret connected with the President's membership in the fraternity which honored him.

Interesting to readers, however, is the way and manner in which the Nazis made this important "discovery."

THE CRAFTSMAN has received a letter from a Jewish rabbi in Savannah, Georgia, a writer of considerable prominence in the Masonic press in which he informs us that a copy of the New England MASONIC CRAFTSMAN of 1936, containing a group picture of the President in Masonic regalia together with his two sons and some prominent leaders in civic life on the occasion of the

raising of one of the Roosevelt boys in a New York City Masonic lodge was found by the Gestapo in Oslo—and the world has been promptly advised of the circumstances of the President's horrible "crime."

How authentic the learned rabbi's statement is we do not know. He would not, obviously, wish to misrepresent the facts. We pass the information along with a sense of congratulation that the importance of THE CRAFTSMAN is recognized abroad in this magnanimous manner notwithstanding that when, and if, the Gestapo reaches this country and begins its operations we shall presumably be marked for their gentle attentions as a member of the ancient free and accepted fraternity.

FROTH Effervescing elements in the daily news denote disturbances throughout the body politic and sociologic, bringing some lightsome froth to the top—and a little scum—in the press recordings of "expert" columnists ad lib.

Reading or listening to the variety of opinions and so-called analyses is like unscrambling an omelet or solving the crossword puzzle—and until the whole picture is before us just about as confusing—even if engrossing to readers and listeners.

Truly the workings of democracy are sometimes weird. One writer tells us the end of the war is in sight, another that it will be years hence before the last shot is fired. What America's place in the kaleidoscope is, is any man's guess, and yours, dear reader, is as good as the next man's. There is much of melancholy humour to be found in the daily deluge of contradictory opinion. Quite obviously all the experts cannot be right in their prognostications. Were that so the world would inevitably gravitate into a Bedlam.

Fortunately average readers remain reasonably sane in their contemplation of contemporary events, even if swayed by racial, political or religious predilections. The background of race and other natural elements influences opinion mightily.

In this latter connection it is interesting to note how hate can be propagated and preserved. Take many a Roman Catholic Irishman for instance. He carries his intense distrust of everything English to ridiculous extremes. Notwithstanding the degree of freedom existing in Eire—lying in the shadow of Albion and effectively guarded by her guns—if even for purely selfish reasons—some writers to the papers here still keep the ancient grudge an open sore with no possibility of reconciliation at any foreseeable future. Similarly in our own South there are still some who are fighting the Civil War over and over again. The lengths to which bigotry or ignorance may go are apparently immeasurable.

One weakness of democracy is the slowness of its motion. The ponderous machinery of government based on universal suffrage is irritably aggravating when speed and effectiveness are of the essence.

Tolerance is a mighty virtue. Ingrained rancorous inhibitions in minds closed to ameliorating influences often engender a mania auguring ill for the world.

It is in the spirit of tolerance and a decent regard for others' opinions that errors are corrected, wrongs righted. One difficulty seems to be that as soon as one set of differences show a measurable degree of adjustment a new crop springs up. The curse of Nazism

which is afflicting the world is making it even more difficult if not impossible to reconcile races. The seeds of hate now being sown will last through many generations—the name of Germany will be anathema to millions for centuries. It would be interesting to return a hundred years hence and see what results may come of Masonic efforts toward world conciliation and brotherhood.

Of one thing we may be sure: Some specific plan is quite necessary, a definite path pointed, to meet present issues and for reconstruction after the war. "Coming events cast their shadows before." By present acts future reconstruction will be controlled or shaped in part. What are we doing about it?

EX Realism is a word which, while not new **CATHEDRA** to the English language, has become one of greater significance in these later, stirring times. Webster's (second) definition of it is "Pre-occupation with, or devotion to, fact"; his third: "Fidelity to nature or real life."

In any summation of actual realities today the intriguing word is made to appear of the very essence of things. Back of any argument which seeks to reconcile social justice with realism a spiritual factor stands which if not recognized for what it is and what it means to endure human life, makes the unadorned word meaningless. In other words, there are real values and spiritual values, the latter of which is by far the greater in significance, as it inevitably influences the former—at least to the enlightened mind seeking to discover light in the laws of nature and the purpose of man on this planet.

If issues are to be based solely on a purely materialistic formula hope and faith in immortality of the human soul is, per se, automatically scrapped and the intelligent mind asks of what use is living?

If we accept the materialistic thesis unreservedly, we shut out any desire to advance in civilized progress and true knowledge, thereby suffering ourselves to be content with things purely of the flesh, which, when life ceases, come to a final end. We cannot reconcile ourselves to this view.

It is perverted thought that today is rending the world apart: a mistaken concept that ordered society can exist without the acknowledgment of any God but the man-made god of materialism. Realism therefore more truly should proceed from a spiritual source, utilizing the materialistic for the advancement of the spiritual nature of mankind. Otherwise the crowded graveyards and memorials to long gone heroes and others of lesser mold are a constant reproach to the living.

The fallacy of unadulterated realism will fall. The forward progress of men from the primeval has been due to spiritual influence alone. Whatever claims science may make, it does not, recognizing truth, ascribe infallibility to its own mission, rather does it recognize and pay homage to a Divine law which governs—law and order in all things.

Hence, in any appraisal of the theory that superior force can be made to dominate men's minds and shut out Divine Light pure realism will automatically destroy itself, and the greater its seeming success the greater the fall will be.

Comfort can be taken from a thousand tokens, clearly given, of the immortality of the human soul, from Jesus of Nazareth on. The glorious examples of a host of believers steadfastly attest its invincibility and power to resist evil.

Realism may intrigue many—and does in these days. It has its place, but too firm a belief in its single and singular virtue can be not only a direful drug, but at the last a grim destroyer of dreams, and the cause of infinite misery. Spiritual values are of the essence of vision—and "where there is no vision the people perish."

RECONSTRUCTION Whatever we may think of the unscrupulously cruel methods of Naziism it must be admitted, to give the devil his due, that he is efficient. An organization, marvelous in its intricate ramifications, prepared to handle every detail of preparation for attack and presumably defense on land

and sea has been set up to cover all eventualities. Probably never in history has so effective a tool been forged.

The world fervently hopes and prays that through some flaw in the organization, some chink in Nazi armour, the thin edge of a blade of freedom may be inserted to destroy its devilish destructiveness. There is much wishful thinking to this end.

When the destructive phases of this world calamity have passed, as in time they inevitably must, the rehabilitation of the world will become necessary—a colossal task and paramount duty.

To date there has been no specific plan formulated in any country with any such comprehensive organization as Germany possesses to accomplish what without doubt will be the democracies' most pressing problem, contemplating as it does changed living conditions for hundreds of millions of people of many races, creeds and color.

A Monthly Symposium

Are Jurisdictional Lines for Petitions Too Narrow?

ALFRED H. MOORHOUSE
BOSTON

The Editors:
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

COMMON SENSE SHOULD RULE

By Jos. E. MORCOMBE

Editor Masonic World, San Francisco, California

"ARE Jurisdictional Lines for Petitions Too Narrow?" This question, as we take it, opens a subject that has in the recent past caused much argument and in many jurisdictions. This was especially



true for several of the middle western states, which were largely settled along the great rivers, which also fixed the political boundaries. It often happened, by the choice of residence, that one desirous of seeking Masonic membership found himself at a considerable distance from a Lodge in the Craft jurisdiction of the state in which he resided. Access to a Lodge near by, just across the river, would

entail but little inconvenience or loss of time, in comparison. Such cases were at one time quite numerous, as many older brothers can recall.

The idea was thus forced upon the Grand Lodges affected, or otherwise beset by border difficulties, that the stringent jurisdictional laws in force needed modification or relaxation. It was found expedient and productive of a greater harmony to make possible a moving across the boundary, and from both directions. These were common sense decisions, and legislation of this sort has caused no trouble.

It may at times happen that one living just over the

dividing jurisdictional line, even when there is a Lodge in his own community, would for good and sufficient reasons prefer membership in a Lodge in adjacent but barred territory. The latter body may be composed mainly of members who are personal friends, or of a class more congenial to the would-be petitioner. We would be of the opinion that the wishes of such a one should be respected, and that he be allowed to petition the Lodge of his choice.

After all, there is the full kinship of American Masonry to consider. It is usually found that a Mason can be just as much at home, and be in just as good company, whether in Iowa or California, as we have found, and despite the distance between the two states. But that does not mean that he would, or should be allowed to petition the Lodge of his choice.

After all, there is the full kinship of American Masonry to consider. It is usually found that a Mason can be just as much at home, and be in just as good company, whether in Iowa or California, as we have found, and despite the distance between the two states. But that does not mean that we would, or should, be allowed to petition a Lodge in California, while remaining a resident of Iowa. We realize that for proper and necessary administrative purposes each Grand Lodge must jealously guard its allotted territory, or otherwise there would result a chaotic condition. But the comparatively few who from reasonable and openly stated reasons would prefer to step over the set lines should receive a sympathetic hearing and a willingness if possible to waive the strict letter of the law.

Along the lines thus indicated we are of opinion that

a too strict insistence upon jurisdictional limits, where contiguous territory is concerned or a more congenial Masonic home is involved, and extreme legislation not allowing for easy and just waiver of rights, is altogether too narrow, to use the language of our question. We further believe that the present tendency is toward a satisfying of the reasonable desires of an intending petitioner, when he wishes to overstep what is wholly an imaginary line.

ARE JURISDICTIONAL LINES FOR PETITIONS TOO NARROW?

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

JURISDICTION has in the past been in many instances but another name for trouble,—the bane of administrations, due largely to shortsightedness or a narrow view which had its genesis in selfishness. Reams have been covered with words expounding this or that thesis regarding jurisdiction, mostly tending in one direction: a disinclination to grant releases from one lodge to another "because we need the member"—in other words "the money."

No matter that a man's interests and associations all lie in one community, in which he may not actually reside, obstinate reluctance to permit him the presumable right to his preference blocks him, and he either withdraws his application or, submitting to technical finicism, allies himself to a strange body in a strange environment in which no groundwork has been laid for happiest association and in which all new ground has to be broken for his future crop of fraternity.

Frankly we hold no sympathy for that lodge which seeks to secure members, however legitimately, for purely selfish purposes. Granted they can point to the rule and law and cite precedent ad lib, these same should be translated sympathetically with full knowledge of the surrounding circumstances, the wishes of the candidate and a broad view of the Craft's purposes unhampered by the narrower local restraints and inhibitions too often displayed, if complete harmony is to prevail.

A man is obviously happier in the company of his friends and intimates. These are obviously the more glad to welcome him to their Masonic midst then others will be who are total strangers to him. Often the occasion is one for celebration. The impress upon him and his Masonic future is more vitally established when he has associated himself with men of similar tastes; it strengthens established ties and the common bond of friendship.

On the other hand the pirating of candidates from a legitimate field is to be deplored, and it is from there, we suspect, that most of the acrimony has come. Too much zeal has been known to wreck many a good cause and it is possible to overemphasize that admirable trait in this matter of jurisdiction. The individual Master or Secretary or some self-assertive P.M. is all too often to blame, where release of jurisdiction has been refused. Their view has been too narrow, selfish.

We plead for tolerance and the broadest interpretation of the individual case whenever the occasion arises, with the view ever in mind of the benefit to the whole Craft rather than the individual unit of the Lodge.

JURISDICTIONAL LINES TOO NARROW

By WM. C. RAPP
Editor *Masonic Chronicler*, Chicago

THE theory of precise and narrow jurisdictional lines doubtless comes to us with the approbation of antiquity. In the days of operative Masonry lodges were adjuncts of a particular building enterprise, and its members were engaged in the specific work at hand and, for the time being at least, residents of that locality. There was absolutely no reason for a man to seek admission to the fraternity in any other lodge than in the one connected with the structure in the erection of which he expected employment.



When the fraternity gradually assumed a speculative character

men lived their lives in a narrow and confined locality and a journey of a score of miles was a hazardous and difficult undertaking. The petition of a man residing at a distance was immediately clouded by suspicion as to the motives of the applicant, as there was little opportunity to learn of the qualifications and fitness of the petitioner, which was and still is the chief reason for restricted territorial jurisdiction. Development of convenient modes of transportation brought closer contact between communities, and the original reason for restriction lost its importance and was somewhat relaxed, and the tendency of the day is to broaden the limitations.

The principle of exclusive jurisdiction is essentially a development in our own country and is not looked upon with favor in other lands. It has deteriorated into a claim for the vested right to receive all applicants residing within the prescribed limits of a lodge, somewhat of a dog in the manger policy; although the theory that nearby residence offers better opportunity for investigation of the merits of a petitioner still holds good.

The ancient requirement that a man must present his petition to the lodge meeting nearest to his home has been considerably modified. It frequently gave rise to contention as to which lodge was a few feet nearer to a man's residence. In rural communities the exact line of demarcation between two lodges might run through the center of an adjoining village, with the result that two brothers living on opposite sides of a street "belonged" to different lodges. In cities of large population it was still worse. These difficulties were in a measure overcome by establishing concurrent jurisdictions, which embraced an entire municipality, county or other geographical division, with exclusive jurisdiction for a lodge within a municipality of which it was the sole occupant. These modifications were steps in the right direction.

We hold that a petitioner has some rights which should be given consideration. The fraternity empha-

sises that it must be of his own free will and accord that he seeks admission, but inconsistently tells him which particular lodge he may or may not enter. It is beyond dispute that a new member will be of greater service to the Craft and receive more benefit from his connection with Freemasonry if he is permitted to join the lodge of his choice, perhaps where his intimate friends, business associates or relatives are affiliated, than if he is arbitrarily directed to some other lodge.

The regulations of the fraternity provide a means by which such difficulties may be overcome, that of requesting and receiving a waiver of jurisdiction. Unfortunately, waivers are not easily obtainable. There are lodges that boast that waivers will not be granted under any circumstances, soothing their conscience with the argument that they are unable to obtain waivers, so why should they grant them to others. Even lodges of more liberal disposition are inclined to look upon a

request for a waiver simply as an invasion of their territory and as a relinquishment of something that is their property, instead of giving heed to logical reasons why the petitioner should be permitted to seek admission to the lodge of his choice. If the denial of a waiver were based solely on knowledge that the individual is not proper material for the institution and would not be acceptable to the refusing lodge, and not because they want the petitioner for their own membership, present regulations would be very nearly perfect. Perhaps it would be heresy to suggest that the requirement for unanimous consent to grant a waiver be changed to a two-thirds vote, or that refusal to grant a waiver be a proper subject for an appeal to higher authority.

Where jurisdictional lines have been made wider and more liberal the plan seems to be working out satisfactorily, and we incline to the belief that the subject is worthy of conscientious consideration.

Allocution

By MELVIN MAYNARD JOHNSON
M.P.S.G. Commander, A.A.S.R., N.M.J. Chicago, September 23, 1941

PEERS AND BRETHREN:

Much of the world which we have been in the habit of calling "civilized" is today saturated with blood. In our beloved land, we are as yet spared the major tragedies. Largely for that reason, we fail to comprehend the anguish and suffering, beyond the jower of language to express, consequent upon the imprisonment, slavery, mental and physical starvation, torture and death of our brethren in Europe. The accusations made against them, and against the institution of Freemasonry, are so false, so untrue, that it seems to us incredible that they are really being made. We cannot understand how men in authority can be so vile and perfidious as to make such charges as they iterate and reiterate against our Craft, its purposes, its functioning and its control. No man can make such accusations unless he is either a fool or a knave. However, there are hordes who listen and ignorantly believe the brutal and malicious lies proclaimed against a Fraternity which seeks only peace and good will among men, and bases all that it does or attempts to do upon the Golden Rule, which is correlative to the two Great Commandments in which the Master of masters stated the whole duty of man in language which transcends all other utterances. Incredible as it is, yet it is true that our Fraternity, its officers and members in lands which have been overrun, are suffering the fate of all men therein who dare assert their belief in God and their right in peace, liberty and freedom to live among their fellow men.

In this tempestuous revival of the bitter battle between good and evil, Ormazd rules in our land and dominates some others while Ahriman has the upper hand in the Eastern Hemisphere. On the one side is the spirit of truth, morality and righteous order—which is the spirit of Freemasonry; on the other side is the spirit of our enemies. Will Ormazd, captain of human salvation, lead on to victory now, or must the struggle against

physical and moral evil go on until Ahriman is finally crushed, only after the completion of the 12,000 year cycle prophesied by Zarathustra? Today, the whole world is the arena and all living things are warriors in the strife. Shall we in this land have the state of mind of the traditional ostrich or of the man who thinks, when he turns on his radio button from a war commentator to Jack Benny or Gracie Allen, that he has nothing to worry about any more?

What the protagonists of force do not realize is that, although they may work their havoc amid Churches, Masonic Temples and homes, the spirit of freedom is beyond the reach of bombs.

FOREIGN RELATIONS

There has been no change in our relations with foreign jurisdictions during the past year. We continue to receive fairly regular communications from the British Isles, but only meager, unsatisfactory information filters through from our Masonic brethren on the Continent of Europe.

STATE OF THE RITE

At the close of the fiscal year, we had a membership of 208,393 Grand Elect Masons, a net loss of affiliates of 888. The loss reported last year was more than 4,000; in 1939, more than 6,000; and in 1938, almost 10,000. It is now time we began an upward swing. Forty of our Lodges of Perfection have made net gains in membership. Initiates in Lodges of Perfection were 917 more than reported last year. The Districts making the best record in this regard were: Ohio, Pennsylvania, Wisconsin, Michigan, Illinois, New Jersey.

A year ago, your attention was called to what had been accomplished in Newport, Vermont, and Norwich and Hartford, Connecticut, with the comment that for Valleys to do work or be idle is largely a question of leadership and is within their own control. This was well

illustrated last year. In Lancaster, New Hampshire, there had been only six initiates in nine years, in six of which there were none. Last year there was a change in leadership. This year's report of the Lodge of Perfection there shows twenty-one initiates. Norwood, New York, has also shown a substantial revival, reporting this year eight initiates, which is as many as this Lodge of Perfection has had in the previous nine years. The Valleys of Rockland, Maine, Keene, New Hampshire, Windsor and St. Johnsbury, Vermont, and Newport, Rhode Island, are comatose. In none of the Lodges of Perfection in these Valleys was any work done last year. The same is true for last year alone of Haverhill and Greenfield, Massachusetts.

Just what type of pellagra is epidemic in our bodies in New England is a mystery. M. P. Bro. Stevens in his Allocation back in 1933 said, "In twelve communities—all in the New England States—there were no initiates in the Lodges of Perfection." Traditionally, however, New England has been strong Masonically in all rites. Why not now?

EMERGENCY RELIEF

As a result of the suggestion made last year that our Supreme Council should not be found wanting if there should be a call for the use of some of its funds in benevolences occasioned by the then existing circumstances in the world or by something that might occur before this meeting, an appropriation of \$25,000.00 was made for "Emergent Needs."

Three payments have been made from this appropriation, each of them having the approval of the Finance Committee:

In response to an appeal for aid from Grand Commander Hadjipanos of the Supreme Council for Greece, a gift was cabled to him on January 27, 1941, to relieve the necessities of needy Freemasons and their families, preference to be given to members of the Scottish Rite.

Mindful of the needs and distress of our brethren in England, but without any solicitation on their part, we cabled a gift to Grand Commander Donoughmore on May 5, 1941, to be dispensed by him as he deemed best.

Also, without solicitation, the sum of \$5,000.00 was sent to The Masonic Service Association for use in its so-called "Coulter Plan" of welfare work in connection with the armed forces of the United States. This contribution was made April 5, 1941.

Grateful acknowledgement of these gifts has been received.

SUPREME COUNCIL BENEVOLENT FOUNDATION

It would be difficult to select a more dependable group of competent administrators of a religious, charitable, scientific or educational fund than the Active Members of the Supreme Council have been and are likely to be.

One does not become an Honorary Member of the Supreme Council until for years he has been tested, tried and approved by those who know him best. While, as in all human institutions, there have been and will be some mistakes, yet where will a smaller percentage of

them be found? From this group of men, each of whom has made his mark in his own community, a very small group is selected for the office of Active Membership because they are outstanding in character and qualifications. A reading of the biographies of the Active Members, as published in Baynard's History of the Supreme Council, gives a picture of ability, rectitude and experience which challenges comparison. As we look into the future, there is no reason to doubt that the standard of Active Membership in this Supreme Council will remain high, notable and trustworthy. They are and will be men experienced in the handling of great business and financial affairs, and also active participants in eleemosynary undertakings over a wide field. Their minds have not only the financial acumen of investors but also the benevolent impulses of those who hearts have been inspired and activated by the philosophy and ideals of Freemasonry.

Donors having money or property which they desire to give for the benefit of humanity (either while they are living or by will) have assurance of careful management and wise dispensation of any funds intrusted to the Supreme Council. The Supreme Council, being a voluntary association, handles its investments by its corporate arm or agency known as "Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry" (the Trustees were incorporated by special act of the Legislature of Massachusetts in 1875, Chapter 252, as amended). Its membership is at all times identical with the Active Membership of the Supreme Council. It administers the Permanent Fund of the Supreme Council and other funds intrusted to it "to such religious, charitable, scientific or educational uses" as donors direct or, in the absence of specification by donors, as the Supreme Council shall direct.

The "Permanent Fund" consists of appropriations made by the Supreme Council. Several individual brethren have also made gifts and bequests, but they do not become a part of what is called the "Permanent Fund." There is reason to believe there are more in embryo. It is these donations which the Supreme Council is admirably fitted to administer that, for purposes of management and investment, can best be grouped into what may well be called the "Supreme Council Benevolent Foundation."

Where a donor or testator makes special provisions for the management and administration of his donation, as for instance in the case of Ill. Bro. Charles Levi Woodbury, 33d, his gift must be separated from the others and administered by itself. Where, however, as is much wiser, the discretion for such management and administration is lodged in the Supreme Council, thus being adaptable by it to changed conditions unforeseen by donors, it has been shown by experience that safety, convenience and successful handling are all furthered by permitting various funds to be grouped at least for purposes of investment and management, even though their dispensation be separated. To this end, the following is recommended to be adopted as a Standing Regulation:

SUPREME COUNCIL BENEVOLENT FOUNDATION

Art. 1015—Gifts, legacies and devises to the Supreme Council, or to its agency, the corporation known

as the "Trustees of the Supreme Council of the Ancient Accepted Scottish Rite of Freemasonry," shall, unless otherwise prescribed by the donors or by the Supreme Council, be managed for investment purposes by that corporation in one fund, to be known as the "Supreme Council Benevolent Foundation." The income thereof shall be administered to such religious, charitable, scientific or educational purposes as the donors thereof shall direct or, in the absence of specification by the donors, as the Supreme Council shall direct.

It is further recommended that the Ward gift and Glossbrenner bequest already received, together with the Abbott bequest, when received, and all others not otherwise limited, shall be carried in this fund.

It should be noted that the names of the donors will not disappear by this unification of investment management, neither will it be impracticable to add anything to principal of a specific fund where such direction has been given by the donor. By the practice which has been successfully tried out by other institutions having such funds, gifts made by donors are permanently recorded and specified in each accounting; the total income of the Foundation being allocated to the various gifts in the proportion each gift bears to the total principal. Thus, any gain or loss of principal is spread over all funds proportionately rather than affecting only the particular fund which has purchased the security which has appreciated or depreciated.

If such a foundation is established, it is hoped that the Deputies and other officers and members of the Supreme Council will bring it to the attention of benevolent minded people of means, calling their attention not only to the dependability of the Trustees but also to the rather astonishing fact that the expense of administration of such funds has so far cost the Supreme Council less than one-tenth of one per cent of the principal, being also less than three per cent of the income.

NON-CHRISTIAN CANDIDATES

Each one of you is again strenuously urged to read what was said in the Allocation of 1935 under the heading of "Non-Christian Candidates" (1935 N.M.J. 55-56), and the report of the Committee on Rituals and Ritualistic Matter made in 1937 (1937 N.M.J. 9-12). Both have had the explicit legislative approval of the Supreme Council. That Allocation and report will not be repeated again today. They are summarized by the statement of the Committee, adopted by the Supreme Council, "that from the viewpoint of history, philosophy and practice, the Scottish Rite no more confines its membership to Christians than does Symbolic Freemasonry. Indeed, it is the boast of the Scottish Rite that it is endeavoring to instill a brotherhood among men of every country, race, sect, and opinion, thereby aiding in making effectual the second great Commandment. This we have proclaimed to the world in our 'Declaration of Principles.'"

The fundamental purposes attempted to be accomplished in the revision are three:

(1) To eliminate an incongruous and grotesque scene so repugnant that it has been treated with the contempt of disuse by most of our Chapters for many years.

(2) To eliminate creed, sectarianism and dogma while retaining Jesus of Nazareth as the Exemplar of the degree and most impressively enforcing His teachings.

(3) To emphasize the lesson of the Symbolic Lodge, immortality, the persistence of personality beyond that which we call death.

First—Probably only a minority of you have ever witnessed the official Second Section of this degree with what was unwisely imposed upon our Rite in this jurisdiction when the present official 18° was substituted for its older teachings. To restore the sanity of our ancient ritual in this section is one of the goals sought by the Committee in the revision.

Freemasonry strives to teach the God taught by Jesus of Nazareth,—the same lessons which are the essence of Paul's teaching in which he stressed the unity, fatherhood and love of God. Thus far, all monotheists of all faiths can join. Beyond that, Freemasonry does not go. It neither affirms nor denies the definitions and postulates of Ignatius of Antioch and of those theologians and preachers who insist that one who does not abide by their constructions, their views, their beliefs, is an heretic. Freemasonry is not in accord with those who regard it as more important to enforce their definitions of God than it is to try to teach all men to love all their fellow men and to unite them in a peaceful brotherhood based upon the common bond of worship of the one God of us all. It is not the teaching of Jesus about God, but the teachings of some Christians about Jesus, which do not belong in the degree of Rose Croix.

With differences in the definition or disputed attributes of God, Freemasonry does not concern itself but leaves each of its adherents to follow the creed of his choice. This toleration of the opinions of others conforms to the ancient landmarks, to the spirit and philosophy of Freemasonry, and was found in the 18° before it was indoctrinated by creedal innovations. "The Gods offered by modern Christian thinkers are not only many, but multiform and often mutually contradictory. . . . They range from the Absolute God and the 'God forever beyond human comprehension' to the finite God and the God who is a symbol or an ideal. Some wear a full panoply of attributes, others have lost not only personality and purposiveness but also the age old role of God as providence, comforter and guarantor of man's final salvation."

If the values for which God has stood to those who worship him in spirit and in truth,—such as righteousness, justice, love, peace, security and consolation,—can be made by Freemasonry more real in human relations, then it has a social mission; its work is being done. In effectuating that mission it need not concern itself with the conflicting reports brought back by theologians from their adventures into the unknown.

"God may be personal or impersonal, infinite or finite, perfect or growing, spiritual or material, transcendent or immanent, eternal or changing, static or purposeful, supernatural or natural, real or symbolic, all-powerful or struggling, according to the intellectual demands" of his definers and yet be "the God the fathers knew."

¹ "The Biography of the Gods," by A. Eustace Hayden.

² "Can We Keep the Faith?" by James Bissett Pratt.

Those of our brethren—and there are some—who cannot distinguish between failure to adopt a particular doctrine which they cherish and the denial of their religion, need as much as any profane to learn the philosophy of Freemasonry. We might well adapt the language of Sir Sarvapali Radhakrishnan and say: "What the soul of man holds or has held sacred must remain an object of respect even when we differ from his theory about it. . . . This attitude of respect for all creeds, this elementary good manners in matters of spirit, is bred in the marrow of the bones" of a true understanding Freemason.

Let the orthodox fundamentalist who is a brother of our Craft remind himself that his fraternity, while it may not make all of his doctrines a part of its structure, nevertheless has no quarrel with them; that Freemasonry is a philosophy and not a religion.

"The frontier of toleration is conviction," as our present Grand Prior so keenly demonstrated in his sermon to us at Columbus three years ago (1938 N.M.J. 78). The frontiers of Freemasonry's toleration are belief in truth as opposed to falsehood, error and superstition; in right as the antithesis of wrong; in God as against negation of Him.

And yet "ultimate convictions never rest on a universally lucid and valid argument." Dialectics is an art, not an exact science; applied to philosophy it presents no formulas mathematically certain. Does it with regard to religion? The answer does not belong here.

It is not Freemasonry's job to throw its net over the various religions and their sects, not its job to impose any doctrines upon anybody or even to judge those of orders, not its job to further religious syncretism. Such a nattempt would be as weird as "the mantlesheft of an Indian reconciler of faiths on which were brought together for adoration figures of Siva and Buddha, a crucifix, a portrait scroll of Confucius and a bust of William E. Gladstone."³

It is Freemasonry's job to find some common bond by means of which individual men of every country, sect and opinion may recognize each other's worth, shake each other's hand, kneel together in prayer to the Father in Heaven whose name is hallowed by all even though they pronounce it differently, and promote friendly coming together which makes for brotherhood and, therefore, peace, security and happiness. In this reaction, Freemasonry does not seek to be a reagent but merely the catalyst.

In one of the earlier forms of the 18° we are told, in effect, that the degree was "the expression of true primitive Christianity," a Christianity which has been distorted and corrupted by the dogma and creed with which

the priesthood has loaded it, that this has been the chief "obstacle that has prevented Christianity from being today the universal religion." Admitting that whoever wrote that ritual led Freemasonry into a controversy which was and is none of its affair, it nevertheless illustrates the unwisdom of Freemasonry's attempting to meddle with the affairs of the Church. It was just as wrong for our Fraternity to criticize the creeds of the Churches or to adopt one and reject another as it is for some churchmen today to attempt to shackle the philosophy of Freemasonry with the dogmas of any Church.

It is sought in the revised 18°, therefore, to teach the one God and His law of Love as we find it taught by the Exemplar of that Degree, Jesus of Nazareth.

The teaching of the persistence of personality has not had the emphasis in our Rite that one would expect, knowing, as we do, that it is regarded by many as one of the landmarks. Each of its brethren may profess what appeals to him. It is concerned, however, with the propagation of the hope of immortality.

Christianity, to which religion the vast majority of all Freemasons adhere, is "beginning to recognize that, though its foundation be divine, its superstructure has been the work of human hands, that as an institution, as a formulated teaching, it may sometimes be fallible. As this apprehension grows, Christians will grow in humility, and be ready, at any rate on points of secondary importance, to learn even from Christianity's rivals. In fact, Christianity may well cease thinking of the other great religions as its rivals, and come to regard them as allies and friends. The differences between the religions are certainly great and they may always be considerable. But the leaders of thought among them all are coming to see that their differences are less in number and less in importance than their points of agreement. More and more, as this century goes on, it will come to be realized that the real danger for each religion is not to be found in the others, but in the common enemy, the threatening and increasing forces of materialism and selfishness. Both the cosmic and the ethical faiths of all the religions are being undermined, outflanked, attacked. The battle is on. As against these powerful forces the great religions, the guardians of the spiritual hopes of mankind, share a common cause and a common faith. Can they, standing shoulder to shoulder, repulse the foes?"⁴

This is the heart of what our Rite seeks to inculcate in its Degree of Rose Croix, this common faith. When the battle is won, Freemasonry's greatest secret—secret only because the world will not learn it—will be secret no longer, for then humanity will find peace in brotherhood.

⁴"Can We Keep the Faith" by James Bissett Pratt.

³"Living Religions and a World Faith," by William E. Hocking.



Freemasonry and the Armed Forces

A Radio Address by U. S. SENATOR HARRY S. TRUMAN, *Grand Master of Missouri.*

At its annual meeting in Washington, D. C., in February of this year, The Masonic Service Association of the United States, an organization of the majority of the forty-nine Grand Lodges of Freemasons of the nation, heard General George C. Marshall, chief of staff of the army, state that morale is of paramount importance to an army, and that he hoped that the Freemasons of the United States would cooperate in the movement to foster it. Immediately thereafter, the delegates enthusiastically authorized the executive commission of the association to engage in Masonic welfare work for the armed forces.

I now report to Freemasons, to the families of Freemasons, and to all who may be interested, as to what the Masonic Service Association has done to carry out that mandate, and what it expects to do.

The executive commission adopted plans which, under Major Charles S. Coulter U.S.A. retired, director of welfare of the association, had been years in the making and which have been approved by military authorities. These plans show the need for forty Masonic Centers in the various camps, cantonments and training areas. The estimated average cost was \$5,000 per year per center, with a twenty per cent allowance for overhead, supervision, traveling inspector service, and so forth, in addition, or a total amount of \$250,000. This amount can be raised by a contribution equal to ten cents per member from all of the forty-nine grand jurisdictions of the United States.

In these days of big money, when even billions are a matter of course and a million is small change, I might be excused if I were apologetic for the small sum asked of the two and a half millions of Freemasons of the nation. But as a matter of fact I am proud that the small contribution requested can go so far and do so much. I am proud because I know why it can do so much; proud that so many devoted Masons are willing to give of their time and strength, sell their goods at cost, work for nothing or for a pittance, for the love of their fellow members of the oldest fraternal organization in the world.

The emotional appeal of Masonic relief is greatest in time of great disaster, such as devastating floods and earthquakes. This nation suffers now from neither flood nor earthquake, but the flood of fear for democratic institutions and the earthquake of world conflict has shaken the United States so hard that the greatest effort of man-power, money, and effort in all our history is being made.

Masons by the hundreds of thousands are being drafted, serving in the National Guard, or enlisting. That they need from their brethren all that brotherly service may supply them while giving up a year or more of their lives, while away from home and family, while serving their brethren, while serving the nation, is certain.

Masons responding to their country's needs average

more than 50% of the officers, and over 10% of drafted and enlisted men. Masons' relatives constitute another 10 to 15% of the armed forces. A noted Masonic historian estimated that in the first World War, Masons and relatives formed approximately 24% of this country's armed forces.

At Camp Stewart, in Georgia, fifty-four members of one small lodge are in the service. In a national guard division in the far south, of nine thousand eighty-two men of all ranks, an investigation disclosed that more than five thousand are members of the Fraternity. Opened February first of this year, the Masonic Center at Columbia, South Carolina, during its first three months served Masons from twenty-three States, Hawaii and the Philippine Islands.

The army has a well-planned welfare and morale program, which will function *within* the borders of camps, forts and training areas. But morale must be created and sustained outside such areas as well as inside. It is here that Freemasonry functions and here that the military authorities and the Masonic Grand Lodges want it to function.

For the benefit of those who know little or nothing of Freemasonry, I should say that the financial contributions come through the grand lodges. The grand lodge is the governing body of Masons in each State in the Union, and the District of Columbia. The great majority of grand lodges meet but once a year, and it is not yet six months since the appeal for Masonic funds was made. Yet in spite of the fact that grand lodges are slow and conservative—a statement I am privileged to make because I have the honor to be grand master in my own State of Missouri—voluntary contributions have poured into the welfare account of the association faster than it can be spent.

Not all of it has come from grand lodges. Melvin M. Johnson, of Boston, Past Grand Master of the Grand Lodge of Massachusetts and Sovereign Grand Commander of the Northern Jurisdiction of the Scottish Rite of Freemasonry, sent five thousand dollars from his great organization. In strong contrast, both as to man and in amount, an ex-convict in the far west, pardoned and making good after a lifetime in prison, wrote: "I was never good enough to be a Mason but my father was, and I want to help—here's a dollar for ten Masons who cannot pay." From a woman unknown to any one in the association came a check for a hundred and fifty dollars with a note saying: "to help comfort some other woman's sons." The little girls in their early teens of the Order of Rainbow will hold a nation-wide rally to gather funds "to send something to daddy and brother in the camps." The National League of Masonic Clubs enthusiastically endorsed the program and is collecting money to add to the welfare fund. In the Grand Lodge of South Dakota a note was passed to a speaker who had just outlined the Masonic program for aid to the armed forces. The speaker read it aloud: "I have two

sons subject to draft. Both will go when called. My personal check for fifty dollars to add to whatever money this grand lodge votes." It was signed by Sanford G. Donaldson, an active member of the Supreme Council of the Scottish Rite for the southern jurisdiction. These are but a few instances, chosen at random from the records.

The Center at Columbia, South Carolina, serves nearby Fort Jackson. The great concentration of soldiers at Camp Blanding, in Florida, is served by the Masonic Center in Jacksonville. The Masonic field agent at Anniston, Alabama, establishes Masonic contracts for and with the soldiers at Fort McClellan, where, among others, New York's 27th Division is training. In Louisiana, Camps Beauregard, Claiborne, Livingston and Polk are served from Alexandria. In my own state, Missouri, I am happy to note that the Masons in Rolla have generously contributed quarters in their fine temple, where a Masonic Center now brings aid and comfort to Masons and Masons' sons, as well as their buddies, stationed at Fort Leonard Wood. Fort Sill, in Oklahoma, near the little town of Lawton, will have Masonic service in the very near future—just as soon as the Masons there can provide the necessary quarters for the Masonic Service Association to open its Center.

These Masonic Centers neither rival nor duplicate the excellent work being accomplished by social organizations. All are necessary and all should be encouraged. But for Masons and Masons' sons there are services which no other organization than their own can give, and it is primarily for this purpose that the Masons of the nation are contributing to help their brethren.

Masonic Centers provide a roster of Masons in the reservations. Masonic field agents visit patients in hospitals, taking small comforts and gifts, writing letters for the helpless; notifying families and home lodges of the sickness and its seriousness; obtaining assistance where needed.

Masonic Centers provide transportation for visiting families through the Center car. Visitors are conducted to hospitals or organizations and their calls made easy and comfortable. The same car takes visiting Masons to local lodge meetings.

A bulletin board gives information about Masonic lodges, with complete information about meeting places, dates and hours, names of secretaries. Assistance is given in drawing legal papers made necessary by affairs at home, through some local brother-lawyer, thus assuring the service men of sympathetic assistance. Temporary financial assistance is available in actual need through a rotating fund in the hands of field agents.

Home service is rendered Masons—obtaining requested information about home conditions of a brother, and financial needs. Officially a function of the Red Cross, through an arrangement with that organization home service cases involving Masons are turned over to the Masonic Centers. Home service cases in the hands of the Craft are sympathetically and helpfully handled.

Masonic Centers aid Masons in temporary difficulties, through brotherly assistance by counsel or otherwise, whether the difficulties are military or civilian. It includes aid to chaplains in Masonic cases, through the same system that handles home service. In all the military services the majority of Protestant chaplains are Master Masons.

In other words, Masonic Service Centers assume that brotherly relationship that members of the home lodges would assume if the Craftsmen were at home instead of far away in the armed services.

Of this program Secretary of War Stimson wrote to the Masonic Service Association:

"Your generous offer and cooperative attitude are greatly appreciated, and I can assure you that your Association can make no greater contribution to National defense than to develop a practical plan which will provide these facilities to the soldier."

Secretary of Navy Frank Knox, himself a member of the fraternity, said:

"I am happy(indeed, to welcome the Association as a part of the Navy organization during the present emergency. I do appreciate your cooperative and generous spirit in which this service is tendered, and on behalf of the navy, I am very happy, indeed, to accept it."

As fast as the Association can work and as money, voluntarily contributed, is received, this work will go forward. Surveys have been made in many areas where the service is needed. The fraternity can well congratulate itself that it was *first* in the field, and that its quiet and unostentatious efforts for its brethren, their sons, their friends and fellow soldiers is being so rapidly established and extended.

With no fanfare of publicity, with no appeal for government money or public subscription, the Freemasons of the nation have made the cause of their fellow members their own; they transpose the words of Cain to read: "I am my brother's keeper!"

Of the Masonic Service Association, the servant of Freemasonry which is the active agent of Freemasons in this work, it has been said: "Formed and supported by American grand lodges, it is a voice they can command to speak, a hand they can move to action, that the great heart of the fraternity may be made manifest and the will of a united Craft be done."

As Grand Master of Masons of one of the great grand lodges of the country, I repeat my pride in this modest and unassuming but vital accomplishment of brotherhood. In a world made ugly by force, cruelty and greed, it stands out wholesome and clear-cut. Freemasonry's fundamental principles are based on the fatherhood of God and the brotherhood of man. Its hands ever outstretched to relieve the distressed, in this our emergency, Freemasonry's action shows its willingness to do its duty to this great nation of ours, and to its brethren and its fellow-men.

Glasgow Cathedral

By SAMUEL HENRY LONGLEY

Brother Sir Walter Scott has given us through the words of one of the characters in Rob Roy a brief description of the impression this Temple made on himself. This young man tells us:—"The pile is of a gloomy and massive, rather than of an elegant style of Gothic architecture; but its peculiar character is so strongly preserved, and so well suited with the accompaniments that surround it that the impression of the first view was awful and solemn in the extreme." "We feel that its appearance is heavy, yet that effect would be destroyed were it lighter or more ornamental." Brother Scott stages one of the scenes of this novel in this cathedral.

This Cathedral remains much as it was some eight hundred years ago because it escaped the fury of the Covenanters. When these people demanded the destruction of the building, the municipal authorities gave their consent but the guilds or corporations rose up in wrath and forbade it, and the Reformers were forced to be content with the destruction of some of the statues in the temple.

This cathedral, which is dedicated to St. Kentigern, is not large, but its interior is stately and rather severely beautiful, although a heavy stone screen separates the nave from the choir. This choir is locally known as the High Church and serves as one of the city churches. At the east end of it is the former Lady Chapel. Many scenes of the history of Scotland have been staged here. Edward I of England placed gifts on the altar during his reign and long years afterward was held the great assembly of 1638 which was the beginning of the end of Charles I. Later still Cromwell sat here while Zachary Boyd, the minister, denounced him in stern and bitter language. The very site which the church occupies was in ancient days the place where St. Mungo set up his cell.

While the preacher denounced Cromwell, one of the latter's officers asked in a whisper, "Shall I pistol the fellow now?" But the grim Puritan took another way and invited Zachary to supper and after the meal had him kneel with him as he (Cromwell) offered prayer and kept the good preacher on his knees from eleven o'clock in the evening until two in the morning. It was here in this cathedral that Bruce was absolved for his murder of Comyn and here too that he was robed for his coronation with vestments from the chapter house. The chair in which Cromwell sat and the pulpit from which Boyd preached are still preserved here. It was around this cathedral that the early city first lived and grew.

During the second half of the twelfth century the Early English style came into use in England but this, with lancet windows, does not appear in Scotland until a century later. From the days of Wallace, however, the two countries drift apart and the Scots follow the French style. The Decorated and Perpendicular styles

of England are not found in Scotland. With the beginning of the fourteenth century Scottish masons were working along lines of their own and without regard to what was being done to the South. The clash between the two countries probably caused much of this difference in the styles of architecture.

Glasgow Cathedral is a beautiful example of Early English style and is impressive in its simplicity. It was begun in the twelfth century, but not finished until the fifteenth and is in the form of a Latin cross with short transepts. Above the crossing of the nave rises a fine tower above which is an octagonal spire. The choir serves as one of the city churches and the extreme East end of this forms the Lady Chapel. The western doorway is rich in design, patterned after the French, but many of the details are English. Above this is a circular window in the peak of the end. The Chapter House is at the northeast corner and has a groined roof supported by a pillar. Many of the citizens of the city contributed towards filling the windows with stained glass and the government gave the east window with its four slender parts ending in a circular frame at the upper end.

St. Kentigern himself, to whom this cathedral was dedicated, was a builder and perhaps a mason. Little is known with certainty of what was done in the sixth century when this good Saint lived and worked, but it is known that he built a monastery at St. Asaph's and passed the latter part of his life here at Glasgow. He has gone, his work has vanished, but in the crypt of this building is a recumbent effigy from which the head and hands have been broken that is said to mark the last resting place of his remains. The name of the city itself is said to come from that of the town that St. Kentigern found when he came here to preach the Gospel to the Clets.

Dedicated to a Saint who was himself a builder, probably an operative mason, saved from destruction by the Gild of Masons, in unison with other gilds, and combining features of English and French masonic work, this structure holds much of interest to students of the Craft today. Our own brother Freemason, Sir Walter Scott, has added a bit of interest with his pen by staging one of the scenes of novel Rob Roy at a religious service held in this cathedral. For well nigh eight centuries this noble structure has held the cross aloft before the world through storms of violence driven by nature and by human bigotry. Today in calm dignity it speaks to us of the work done by operative masons who loved to create beautiful structures that would give a message to future generations of work well done.

[Let us hope that the last sentence is still true, notwithstanding the recent fury of the destructive aerial bombardment of the Nazis on Glasgow.]—ED. CRAFTSMAN.





OCTOBER ANNIVERSARIES

James Whitcomb, 8th Governor of Indiana (1843-49) and later U.S. Senator from that state, died October 4, 1852, at New York City. He was Grand Orator of the Grand Lodge of Indiana.

Thomas K. Carroll, 23rd Governor of Maryland (1828-30) and a member of Somerset Lodge No. 49, Princess Anne, Md., died near Dorchester, Md., October 3, 1873.

Frederic Auguste Bartholdi, famous sculptor who designed the Statue of Liberty in New York harbor, was initiated in Lodge "Alsace-Lorraine," Paris, France, October 14, 1875.

Gen. George B. McClellan, an officer in the Civil War and Governor of New Jersey (1878-81), died at Orange, N.J., October 29, 1885. Under special dispensation of the Grand Master of Oregon, he received all three degrees in one day at Portland.

Adlai E. Stevenson, 23rd Vice President of the United States and Grand Orator of the Grand Lodge of Illinois during his term, was born in Christian County, Ky., October 23, 1835.

Maj. Gen. Henry Knox, an officer in the Revolution and Secretary of War (1785-95), was a member of St. John's Regimental Lodge. His death occurred at Thomaston, Me., October 21, 1806.

Commodore Stephen Decatur, Jr., who was called the "hero of Tripoli" (1801-05) and attained his highest rank during the War of 1812, was initiated and passed in St. John's Lodge No. 1, Newport, R.I., October 10, 1799, and raised a Master Mason two days later.

Charles M. Furman, 33d, 7th Grand Commander of the Supreme Council, 33d, Southern Jurisdiction, and Grand Master of South Carolina for three terms, was born at Charleston, S.C., October 17, 1797.

Joshua R. Giddings, a soldier in the War of 1812, a member of Congress from Ohio (1838-59) and U.S. Consul-General in Canada (1861-64), was born at Tioga Point (now Athens), Pa., October 6, 1795. He was a member of Tuscan Lodge No. 342, Jefferson, Ohio.

Gen. Lewis Cass, Grand Master of the Grand Lodge of Ohio (1810-13), first Grand Master of Michigan (1826), member of the Cabinet of two Presidents, was born at Exeter, N.H., October 9, 1782.

LIVING BRETHREN

Horace M. Towner, former Governor of Puerto Rico and a member of Instruction Lodge No. 275, Corning Iowa, was born at Belvidere, Ill., October 23, 1855, of Labor under three Presidents and U.S.

James J. Davis, 33d, former Secretary Senator from Pennsylvania since 1931, was born at Tredegar, Wales, October 27, 1873.

Owen D. Young, lawyer and financier, and a member of Evergreen Lodge No. 36, Springfield Center, N.Y., was born at Van Hornesville, N.Y., October 27, 1874.

Howard M. Gore, Secretary of Agriculture under President Coolidge, former Governor of West Virginia (1925-29) and member of Hermon Lodge No. 6, Clarksburg, W. Va., was born in that city October 12, 1887.

Commander Richard E. Byrd, noted naval explorer and a member of Kane Lodge No. 454, New York City, was born at Winchester, Va., October 25, 1888.

Col. Edward V. Rickenbacker, famous aviator and auto racer, was born at Columbus, Ohio, October 8, 1890, and is a member of Palestine Chapter No. 159, R.A.M., of Detroit, Mich.

Homer M. Adkins, Governor of Arkansas, was born at Jacksonville, Ark., October 15, 1890, and is a member of the Scottish Rite at Little Rock, Ark.

Ernest W. McFarland, U.S. Senator from Arizona and a member of the Scottish Rite of Tucson, was born at Earlsboro, Okla., October 9, 1894.

Kenneth D. McKellar, U.S. Senator from Tennessee since 1917, received the 32nd degree of the Scottish Rite at Memphis, Tenn., October 21, 1926.

Bishop Adna W. Leonard of the Methodist Church received the 33rd degree Honorary at Washington, D.C., October 21, 1927. He is a member of the Scottish Rite at San Francisco, Calif.

Thomas H. Reynolds, Past Grand Master of the Grand Council, R.&S.M., and Past Grand Commander of the Grand Commandery, K.T., of Missouri, received the 33rd degree Honorary in the Southern Jurisdiction, U.S.A., October 23, 1936.

Fiorello H. La Guardia, Mayor of New York City, was made a life member of Garibaldi Lodge No. 542, of that city, October 17, 1933.

GRAND LODGE MEETINGS

The Grand Lodges of Colorado, Wyoming and Idaho recently held their annual communications and elected officers for the 1941-42 year. Benjamin C. Hilliard, 32d, Justice of the Supreme Court of Colorado, was named grand master of the Grand Lodge of Colorado, with Edward C. Hanley, 33d, and Charles A. Patton, 33d, being reelected grand treasurer and grand secretary respectively.

William D. Farnham is the new grand master of the Grand Lodge of Idaho, with Roy N. Gilbert, 33d, being named grand treasurer and Clyde I. Rush, grand secretary. Wyoming Masons elected Ewing T. Kerr, 32d, grand master; William W. Daley, 33d, grand treasurer, and Irving E. Clark, grand secretary.

Other grand bodies of Colorado have also held their annual meetings during September, including the Grand Chapter, R.A.M., and the Grand Commandery, K.T. Reports from all Colorado Masonic bodies show that the Craft is in excellent condition throughout the state.

95-YEAR-OLD UTAH MASON

Charles Shields, 95 years old, thought to be Utah's oldest Mason, joined the craft in 1874, being made a Mason in Wasatch Lodge No. 1 at Ophir, Utah. Nine years later he went to Wyoming and received the Scottish Rite Degrees, no Scottish Rite bodies having yet been established in Utah.

Mr. Shields is still grand tyler of the Grand Lodge of Utah, but advanced years and failing health have prevented him from actively fulfilling his duties in that office. His last appearance before the Grand Lodge was at the 1940 annual communication, when he received a splendid ovation from Utah Masons in recognition of his many years of Masonic service.

OFFICIALLY BAN BELGIUM CRAFT

On August 26, 1941, the Nazi military commander in Belgium got around to officially dissolving all Masonic lodges and confiscating their property. The reason given was to "guarantee the maintenance of order."

This, of course, only gave official sanction to what had happened from the first day that the Germans took over the once free country of Belgium. In both Belgium and Holland, Masonic lodges were

closed and further activity forbidden. Individual Masons were rounded up and forced by well known Gestapo torture methods to reveal lodge matters, which led to the arrest and persecution of still more members of the Craft.

Wherever the Nazis have gone, it has meant the end of Freemasonry. The reason is obvious. The Craft teaches that the rights of free men as individuals are important. Its ideals are based on the Brotherhood of Man and the Fatherhood of God—principles impossible under the Nazi scheme. As to the excuse that the Craft engages in revolutionary activities, one of the fundamental principles of Masonry is loyalty to one's country.

FOUR BROTHERS MADE MASONS

The four brothers Appel—David, Irwin, Maurice, and Albert—and their brother-in-law, Mathias Yanoff, together were made Master Masons by Menorah Lodge No. 623, Los Angeles, Calif., on a recent annual Past Masters' Night. It is needless to say the ceremonies were up to standard, with many masters and past masters from other lodges attending.

LARGEST HAWAIIAN S. R. CLASS

With sixty-one candidates, ten of whom are from the Island of Hilo, taking the degrees, the fall Scottish Rite Class of the Honolulu, Hawaii, bodies, is the largest in the history of the Honolulu bodies.

James Sutton McCandless, 33d, Deputy in Hawaii of the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A., advised the Supreme Council that the vast majority of candidates are citizens of the Hawaiian Islands, though there are several from the United States Army and Navy who are stationed in Hawaii.

GOV. ELECT

Governor-elect Colgate W. Darden, Jr., of Virginia, was among the class of candidates who will receive the Scottish Rite degrees at the fall reunion of the Norfolk, Va., bodies, scheduled for November 3-7, 1941. A large number of Master Masons are expected to receive the degrees.

NORWEGIAN GRAND

MASTER DIES

A dispatch from Oslo, Norway, relayed through Berlin, reveals that Hans Johndal Roenneberg, Grand Master of Freemasons in Norway until its abolition by the Nazi conquerors and former Chief Justice of the Supreme Court of Norway, died on September 9, 1941. No details as to his death were given. He was seventy-four years old.

The record of the Craft in Norway had been long and honorable, but this did not prevent its suppression when Hitler seized the country. Since that time no

word has been received from Norwegian Masons. It is presumed that many were seized and placed in concentration camps, particularly those who held Masonic offices. Such has been Hitler's method of dealing with the Craft wherever he has come into power.

SUPPORT DEFENSE

Three Masonic bodies in the State of Washington have purchased a total of \$123,500 worth of U.S. Defense Bonds. Latest to join the ranks of those contributing to the national defense effort was Eureka Lodge No. 20 of Seattle, which recently invested \$21,500 in Series "G" Bonds to add to the \$2,000 it had already invested in similar securities.

Previously the Scottish Rite bodies of Seattle had invested \$50,000 in Defense Bonds, and the Grand Lodge of Washington had bought a similar amount for the permanent endowment of the Washington Masonic Home. Under existing laws, \$50,000 is the largest amount that can be invested in this type of government security by an individual or organization in any one calendar year.

Throughout the country the Craft and its members have supported the drive for defense funds through the sale of Defense Bonds. Scottish Rite bodies in the Southern Jurisdiction have followed the lead of the Supreme Council, 33d, A.&A.S.R., Southern Jurisdiction, U.S.A., which invested \$50,000 in Defense Bonds soon after they were offered to the public. Several grand lodges have urged their members and their lodges to take advantage of this particular bond issue as a means both of helping themselves by laying away reserve funds and of helping the nation when it needs every idle dollar to finance the defense program.

MAINTAIN CLUB FOR SOLDIERS

Louisville (Ky.) DeMolay Commandery of Knights Templar entertains service men at a soldiers' club each weekend as its part in war welfare work. Many soldiers from camps in the Louisville area are making the knights templar headquarters a regular stopping place on their weekend leave. Wholesome entertainment is provided, and soldiers are given the opportunity of meeting the citizens of Louisville under favorable and friendly circumstances.

The plan has proved unusually successful. Other Masonic organizations throughout the country have tried similar methods of helping soldiers while on leave and have found that this service is one that is always appreciated. The United States Government has provided plenty of entertainment for soldiers within the camps and citizen organizations can do the most good in making the service men welcome when they are on leave.

The Louisville plan is one that Masonic organizations can carry out independently without a national organization. Masonic groups in towns near the various camps are turning more and more to individual effort in aiding Masons who are in the armed forces. Experience shows that in this way they can give the soldiers service that is not already provided by established welfare organizations of the federal government, and that Masons can adopt the program to fit the peculiar needs of their community without outside interference.

BRITISH NIGHT IN CALIFORNIA

When English-born George Henry Sharp was made a Master Mason in Veritas Lodge No. 640, San Francisco, Calif., recently, all stations were filled by past masters of British birth and representatives of the grand lodges of England, Ireland and Scotland were in attendance. Climax of the evening came with the reading of a telegram from the Duke of Kent, Grand Master of the United Grand Lodge of England, who sent regrets at being unable to attend, though he was in the United States at the time.

Representatives of the foreign jurisdictions were John Drucquer, past provincial grand lodge officer under the United Grand Lodge of England; Philip M. Streit, grand inspector of the Grand Lodge of Ireland in the Province of China; Edward J. Hudson, honorary junior grand warden of the Grand Lodge of Scotland.

RHODE ISLAND

SESQUICENTENNIAL

Ancient and historical buildings of Newport and Providence, R.I., formed the settings for the sesquicentennial of the Grand Lodge of Rhode Island and Providence Plantations recently. Honoring the formation of that body 150 years ago, on June 27, 1791, in the Old Colony House at Newport, the grand lodge first convened in that city.

Following assembly at the Newport Masonic Hall, Rhode Island Masons convened at the Old Colony House, where they were welcomed by Grand Master Raymond L. Vaughn, and listened to an address by Arthur B. Comerford. Later in the afternoon, the assembly attended services at Trinity Church for a sermon by Stanley C. Hughes, D.D., and a special musical program arranged by Ray Parker.

Of historic interest to Masons was the fact that the Grand Lodge of Rhode Island attended Trinity Church in Newport 150 years ago. General George Washington had also attended this church in colonial times.

Grand Lodge sessions on June 23rd and 24th were convened in Freemasons Hall at Providence, where an historical ad-

dress was given by Grand Historian E. M. Wheeler. On the evening of the 23rd, the sesquicentennial banquet was held in the ball room of the Biltmore Hotel, Providence. A musical program followed. Another feature of the evening was a tableau showing the formation of the Grand Lodge of Rhode Island, which was staged by the Past Masters of What Cheer Lodge No. 21 and St. John's Lodge No. 1 of Providence. Howard Knight, Past Grand Master of the Grand Lodge, was toastmaster at the banquet, and a guest of honor was Grand Master Albert A. Schaefer of Massachusetts.

KAHULUI BODIES CELEBRATE

The Kahului Bodies, A.&A.S.R., Hawaiian Islands, celebrated the 35th anniversary of its establishment on the Island of Maui with a banquet at the Maui Country Club, recently.

It was a delightful occasion, a number of outstanding Hawaiian Masons being present.

NEW ZEALAND—MASSACHUSETTS FRATERNIZATION

August 18, 1941

Dear Brother Moorhouse:

We have had quite a correspondence with St. Andrew Kilwinning Lodge #79 of New Zealand over a period of years. The one below is most interesting and I thought you might care to use it in the CRAFTSMAN. It is addressed to the Master of Belmont Lodge.

5th July 1941

"As my year of office as Master of this lodge draws to a close I want to send you and the brethren of your lodge my greetings.

Some time ago we received letters from your secretary and your predecessor in office. We also appreciated the sentiments expressed. We also received a photograph of the officers of your lodge and I can assure you it was examined with great interest by the members of my lodge.

Yesterday you were celebrating the 4th—Independence Day—but we here in New Zealand are situated just west of the International Date Line, some 17 hours ahead of you in time and so your celebrations really coincide with today. This morning at 9 a.m. we listened to a re-broadcast of the speech of your President, while this evening as I write, our National Stations are linked up and are broadcasting a special program in honour of your country.

My year of office has been a busy one. We hold 10 meetings in the year, of which the July meeting is Installation. In addition to the regular meetings we have had 7 emergency meetings, 6 for soldier candidates about to go overseas on active service and one to welcome the grand

master. I am sending you a copy of the program for this last meeting, as I feel sure it will prove of interest to you.

In spite of the magnitude of events in other parts of the world we here are watching every move made by your country as its destiny unfolds with the greatest interest and I find myself continually thinking of you and your brethren and it seems as though the bond of friendship is drawing ever closer.

Some months ago the people of New Zealand were very thrilled one Sunday morning to learn from the wireless that a squadron of cruisers from your Pacific Fleet was about to arrive in Auckland Harbour. At that time we were daily wondering what the Eastern signatory to the Tripartite Pact was about to do and those cruisers were a great source of comfort to us. The people of Auckland showed the appreciation of the whole country and gave them a real welcome. We here were only sorry that we were unable to take part. When those cruisers steamed out of Auckland Harbour there was draped around the bridge of the flagship of the famous Maori battle-cry "Ake Ake Kia Kaha" (we will fight on for ever and ever) which has since reverberated around Mt. Olympus and the hills of Crete and through the Pass of Thermopylae. The banner bearing it formed part of the decorations which were part of the welcome given by the people of Auckland when the HMS Achilles returned to her base after the battle of the River Platte and which was put up again in honour of your squadron. The particular banner took the eye of the commander of the squadron and it was presented to him before he sailed.

Step by step the Anglo-Saxon peoples seem to be drawing closer and closer together. As the pressure of events in the present world crisis becomes greater I believe the momentum of the movement will increase and will find its culminating point in the reunion between your country and the Commonwealth of Nations to which we belong. And when that takes place, the members of your lodge and my lodge will realize that our friendship has grown out of but a small part of the greater plan of the Great Architect.

Fraternal greetings and hearty good wishes to you, Worshipful Master and Brother, and to the officers and members of your lodge.

Yours fraternally,

(Signed) P. L. DICKSON, Master
St. Andrew Kilwinning Lodge #79.

This lodge meets in the Masonic Temple, Wanganui, New Zealand, and the grand master they received was "The Most Worshipful the Grand Master, W.M. Bro. Campbell L. MacDiarmid. The meeting was June 28, 1941. It was a combined meeting of three lodges; Lodge

St. Andrew Kilwinning #79, Lodge Moutoa #195, Lodge Whanganui #219. W.M. Dickson presided at a most interesting affair.

BRADLEY A. McCausland, Secy.
Belmont Lodge, Belmont, Mass.

UNIQUE RING

The earth, the sky, and the sea, the three known realms of physical existence, have contributed materials for a Masonic ring owned by M. R. Focht, newspaper editor and member of Fidelity Lodge No. 106, A.F.&A.M., Eureka, Kans. The ring itself is of gold and silver. The square and compasses were sawed from a piece of metallic meteorite which fell in Bethany, South Africa, and have been mounted on a piece of mother of pearl for the setting in the ring. A small gold "G" in the center of the square and compasses completes the emblem.

NEW GEORGIA TEMPLE

After thirteen months of careful planning, the first steps in the actual construction of a new Masonic Temple at Columbus, Ga., have been taken. Columbus Masons had been preparing for the erection of the new building since the sale of the present Masonic temple last year. The contractor has agreed to turn the temple over to the Masonic Temple Association on January 1, 1942, complete so far as the building is concerned.

The temple is to be two stories high, with lodge rooms on the second floor. The dining room will seat 400.

The Masonic Temple Association includes two members each of the four bodies to occupy the temple, and one-fourth of the stock in the association is owned by each of the bodies. They are Columbian Lodge No. 7, F.&A.M.; Mt. Hermon Lodge No. 304, F.&A.M.; Darley Chapter, Royal Arch Masons, and St. Aldemar Commandery, Knights Templar.

NORTHERN SUPREME COUNCIL

The Palmer House in Chicago, Ill., was the scene of the annual meeting of the Supreme Council, 33d, A.A.S.R., Northern Masonic Jurisdiction, U.S.A., September 23-25. The formal opening on September 23rd, was preceded by four days of committee meetings, degree rehearsals, sight-seeing tours and an executive session.

On Sunday, September 21st, a special church service was conducted in St. James Episcopal Church by the Rt. Rev. Frank E. Wilson, S.T.D., 33d, Bishop of the Diocese of Eau Claire, Wis., assisted by the Rev. Duncan H. Brown, S.T.D., Rector of St. James. The Rt. Rev. Benjamin F. P. Ivins, D.D., 32d, Bishop of Milwaukee, preached the sermon.

Oriental Consistory, Chicago, exemplified the 27th degree on the evening of

September 22nd, to end the activities preceding the formal opening.

The ball room of the Palmer House was the scene of the opening and banquet on the evening of September 23rd. High point of the meeting was when the 33d degree was conferred upon the candidates elected at the 1940 session.

The meeting closed with a general session at 10:15 a.m. on September 25th.

HOLY (?) WAR

In a recent Nazi broadcast, it was stated: "We are fighting for Western Christian civilization against the Godlessness of Soviet Russia."

Earlier, Willi Becker, German Labor Front leader, had said: "When in centuries to come, mankind will see the present events in their true proportions, they will say: 'Christ was great, but Adolf-Hitler was greater'."

STUDENT-FACULTY

MASONIC CLUBS

Relatives of Masons who are students or faculty members at the University of California, both at Berkeley and Los Angeles, have an unusual opportunity to form congenial acquaintances and to participate in campus activities. Masons of California have provided these two institutions with Masonic clubs, where men and women related to members of the Craft are eligible for membership.

The clubs maintain houses which are centers of activity. Dramatics, dancing and other group social enterprises are sponsored by the two clubs, and there are two organized internal groups for men and women that give an opportunity for all to exercise their talents.

POLITICAL ACTIVITY

EXPOSED AS MYTH

"The role of the Freemasons has been exaggerated greatly and the secret societies were never all-powerful, according to the Royalist historian, Jacques Bainville. Nevertheless, the Masonic orders always have been the 'bete noire' to the foes of the French Republic, as the readers of Anatole France's series and M. Jean-Gaston-Adrien Bergeret's novels . . . well know. Accordingly, the former dignitaries of the secret societies, like the Jews, are barred from public employment, and lest anybody have any doubt as to their identity their names and titles are being published these days in *Le Journal Officiel*."

Thus John Elliott, in a copyrighted article in the *New York Herald Tribune*, explodes the popular fiction that Masons were all-powerful in the French Republic and that lodges participated in politics. At the same time, he pointed to the true reason for the Craft's suppression by Vichy—the record of Masonic opposition to everyone and everything that

threatened the freedom and existence of the Republic.

Pétain's attempts to Nazify France have not proceeded on schedule. By his own admission uneasiness and doubt have prevented great numbers of Frenchmen from following his leadership as wholeheartedly as he would wish, and Vichy has had trouble in getting its orders carried out. To subjugate the French, Pétain has struck at the Parliament, the political parties and the Freemasons.

As part of the propaganda to discredit the Craft, stories continue to state that French Masonry was not like the fraternity in the United States and Great Britain, and that it was active and powerful in French politics. Actually, the number of Freemasons in France, in comparison with the total population, was so small that the Craft could not have wielded any great force even if it had entered the political field. However, Freemasonry has always stood aloof from politics, though maintaining that individual freedom and universal brotherhood were necessary to any people.

£71,000 FOR CHARITY

Enormous war taxes, high living costs and constant calls for private war charities have not made English Masons neglect their own benevolent institutions. English Craft members contributed 71,684 pounds to the Royal Masonic Institution for Girls at the 153rd annual festival last May.

Results which have just reached this country, show that the second year's war effort cut this year's contributions by less than 14,000 pounds, and that fears that the charity would have to be sharply reduced proved unwarranted, as British Masons responded loyally to the annual call. Results of the annual festival of the Royal Masonic Institution for Boys, scheduled for June, have not yet reached this country, but judging from the above contribution, it is expected that the British Craft will continue its charities regardless of the sacrifice.

The festival was in charge of A. Burnett Brown, Provincial Grand Master for the Province of Middlesex. His Province contributed 39,427 pounds to lead all others. London lodges contributed almost 13,000 pounds.

Provincial Grand Master Brown's province averaged more than 400 pounds per lodge. Jersey Lodge No. 2163, with a contribution of 1,266 pounds, and Royal Hampton Court Lodge No. 2183, with 1,256 pounds, led the list. The province was formerly presided over by King George VI, when he was the Duke of York, and his royal highness contributed personally 50 guineas in addition to his customary subscription of 10 guineas as patron.

Among the subscription was a token gift from the United States, \$10 being sent to the Institution by the Grand Lodge of Delaware.

KANSAS SCOTTISH RITE CLUB

Scottish Rite Masons of Brown and Nemaha Counties in Kansas met at Sabetha on September 9th and formed a Scottish Rite Club. Purpose of the new organization is to create a greater interest in that branch of Masonry and to help make the Scottish Rite philosophy a part of the daily lives of the members.

Arthur H. Strickland, 33d, Past Grand Master of the Grand Lodge of Kansas, was principal speaker at the organization meeting. Invitations had previously been issued by William A. Worwag, 32d, and Knight Commander of the Court of Honor, and Keever Wharton, 32d.

OMAHA HOME ON NEW SITE

The Omaha Masonic Home for Boys, of Omaha, Nebr., a home for boys of non-Masonic affiliation, is an institution known to be every bit as worthwhile an organization as its more highly-publicized neighbor—Boys Town.

The Masonic lodges of Omaha for twenty years have quietly worked to make this humanitarian project worthy of nation-wide recognition. Through their own generosity this home for homeless boys who lack Masonic affiliation has been supported solely by the Masons of Omaha and with never an appeal to the public for financial assistance and with no advertising campaign for funds. The home has been maintained in addition to the fine work of the Grand Lodge of Nebraska in caring for the state's children with Masonic affiliation at the Masonic Home for Children.

The Masons have provided a home for nearly one thousand boys in a large residence donated by a deceased member of one of the Omaha lodges. Many of the boys who are cared for had originally been found delinquent in the juvenile courts, others had been orphaned through the loss of parents by death or separation. The board of trustees, composed of a representative from each of the eleven blue lodges and Masonic bodies, supervises the Home. A grand testimonial to the efficient and kindly care provided the boys is the fact that not one of the boys has been cause for trouble after leaving Masonic influence.

Due to lack of facilities in the present residence, a new Home will be built on a beautiful new site in northwest Omaha, comprising fifty-nine acres. Two of Omaha's finest parks nearby will provide recreational grounds for the boys. The new home will be exactly what the term "home" implies. Individual houses surrounding a large central unit will each

house a large family of boys, to give to each of them, as nearly as possible, a normal boyhood. When the entire program is completed the cost will approximate \$300,000.

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FOUR FROM ONE FAMILY WITH MEDICAL CORPS

Major John C. Hubbard, 33d, Oklahoma City, Okla., physician, was with the U.S. Health Department at the Panama Canal from 1918 to 1921, and has remained in the Medical Reserve Corps of the U.S. Army since that time. But this record of service is only a part of the Hubbard family activity along these lines. Two of Major Hubbard's sons are army doctors, and a third plans to go on active duty as soon as he finishes his internship next year.

The oldest son, Dr. Ralph Hubbard, received a commission as first lieutenant in the Medical Corps in 1932, was later promoted to captain, and is now operating surgeon at Fort Sill, Okla. The second son, Dr. John Russell Hubbard, received his commission as first lieutenant in the Medical Reserve in 1938, and is now senior medical officer at the Oklahoma Army Induction Center. William E. Hubbard, the youngest son, graduated this June from the Oklahoma School of Medicine. He immediately started his internship at Mercy Hospital, Denver, Colo., and will receive his first lieutenant commission in the medical reserve, subject to call as soon as he finishes his period as an intern.

The entire family is active in Scottish Rite Masonry. Major Hubbard is a 33d degree honorary member of the Supreme Council, 33d, A.&A.S.R., while the three sons have received the 32d and are active in degree work.

MASONIC EMBLEMS AS BRANDS

While literally thousands of Masons the world over are "branded" by Masonic emblems, which they carry on their persons wherever they go, a few Masons coming to Western states in frontier days made a more conspicuous use of them in their cattle brands.

Best known, of course, of all the Masonic emblems is the Square and Compasses, and is found on the livestock of the Poindexter and Orr Livestock Co. of Dillan, Mont. The firm started about 1853, during the great migration following the discovery of gold in California. W. C. Orr and P. H. Poindexter, the original partners, were both Masons, so selected the Square and Compasses for their brand.

Bert Orr, a son of one of the firm's founders, says that while there is no particular Masonic significance in the selection of the brand, all members during the history of the company have been Craft members.

WORSHIPFUL BROTHER

MORRIS S. SASSO

By BROTHER ROGER C. HACKETT

The year 1940 witnessed the death of Worshipful Brother Morris S. Sasso, the last surviving (so far as the records reveal) of the 13 Charter members of Sojourners Lodge No. 874, the Grand Lodge of Scotland, predecessor of the present Sojourners. Worshipful Brother Sasso passed away at his home in Panama City on August 17, after a short illness. He was in his 68th year.

Worshipful Brother Sasso was born in Willemstad, Curacao, Dutch West Indies, on December 30, 1872, of Dutch Jewish stock. His family moved to Charlotte Amalie, St. Thomas, Danish West Indies (now the United States Virgin Islands) while he was a boy and there he was Raised in Harmonic Lodge No. 356 in July, 1894. It is interesting to note that the lodge in which he was Raised is now the only recognized one under the Amer-

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ican flag which is not under an American Grand Lodge, if the Scottish Perla del Oriente No. 1034, Manila, P. I., be excluded from consideration. Harmonic Lodge No. 356 is and has always been under the United Grand Lodge of England, and incidentally it is the only one in the United States Virgin Islands.

About 1895, when it seemed for a short time that Count Ferdinand De Lesseps' second French Panama Canal Company might be successful Worshipful Brother Sasso moved to Panama City, where he made his home for the remainder of his life. Here he engaged in mercantile pursuits for many years.

Worshipful Brother Sasso's connection with "Old Sojourners" was the result of his efforts to aid several brothers in Colon to start a lodge in that city in 1897. For a time it seemed as if they would not be able to muster the minimum of seven Master Masons needed to apply for a Charter (to the Grand Lodge of Scotland) and thereupon Brother Sasso and four other brothers living in Panama City volunteered to sign the application for the Charter.

Including this group, signatures of nearly twice the necessary number were soon thereafter obtained (thirteen in all) and early in 1898 the petition was forwarded to the Grand Lodge of Scotland in Edinburgh. That body granted the petition and issued a Charter to the Colon brothers on February 3, 1898. The new lodge was named "Sojourners" and was No. 874 on the Grand Lodge list. It was Constituted on March 10, 1898, and on this occasion Worshipful Brother Sasso served as Inner Guard. At the end of the year the success of the lodge seemed assured since it then had 33 members (including two Fellowcrafts and two Entered Apprentices) and in consequence Worshipful Brother Sasso and the other Panama City members were made Honorary members. Worshipful Brother Sasso retained this status until the lodge surrendered its Charter preparatory to the organization of the present Massachusetts Sojourners, at the end of July, 1912. He never became a member of the present Sojourners although he attended a number of its notable Communications and always evinced a friendly interest in it. He was of considerable assistance to the writer in helping him to gather and interpret data relating to the early history of the lodge and of Panamanian Masonry in general.

In Panama City Worshipful Brother

Sasso was active in an attempt to organize a lodge under the United Grand Lodge of England (1904) which, however, failed to materialize. Thirteen years later he was one of the leaders in organizing Pacific Lodge No. 5 and in recognition of his efforts at this time he was elected its first Junior Warden. This was in March, 1917, about three months after the formal recognition of its mother grand lodge, the Grand Lodge of Panama, by the Grand Lodge of Massachusetts. In 1918, Worshipful Brother Sasso served as Senior Warden and in 1919 as Master of Pacific Lodge No. 5. At different times he also held various offices in the Grand Lodge of Panama, including that of Deputy Grand Master in 1923, and for a number of years he was the

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representative of the United Grand Lodge of England near that Grand Lodge. It is of interest to note that several of Worshipful Brother Sasso's descendants are active in Panamanian Masonry today.

Since the death of Worshipful Brother Sasso the oldest living member of "Old Sojourners" (in point of Masonic age), so far as is known, has been Worshipful Brother Samuel Purcell Hendrick, the second Master of the lodge (1903, 1904). Like Worshipful Brother Sasso, he never became a member of the present Sojourners, but unlike him, he has never been able to attend any of its Communications, since he left Panama six years before it was chartered and has never been back. Worshipful Brother Hendrick became member No. 39 of "Old Sojourners" by affiliation on August 11, 1900, although he retained his membership in his mother lodge, Sir William Harpur No. 2343, Bedford, England. At that time he was the Episcopalian rector of Christ-Church-by-the-Sea, Colon, and as such he was the immediate predecessor of the present rector, Father E. J. Cooper. After leaving the Canal Zone in 1906, Worshipful Brother Hendrick resided successively in several West Indian islands. His present address is Falmouth, Jamaica. Here, he is still actively engaged in religious work, although he is now in his 74th year.

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BATCH OF SMILES

Conductor—Can't you see the sign
"No Smoking"?

Sailor—Sure, mate, that's plain enough. But there are so many dippy signs. One says, "Wear Hilo Corsets," so I ain't paying attention to any of them.

HEIL!

"I wish you would shave that mustache off, John. You look like Hitler."
"Don't worry, dear. The neighbors know I'm no dictator."

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MISFIT

The new recruit passed an officer with-
out saluting.

Officer: "Hey, you, don't you see this
uniform I'm wearing?"

Recruit: "Yes, sir, and just look at the
d--d thing they gave me."

HUNGRY

"Why so miserable, Hans?"

"I'm hungry, Corporal."

"Idiot. Tighten your belt."

"Tighten it . . . I've eaten it!"

BRITAIN SPEAKS TO THE EMPIRE

"I knew you would not fail me in the
hour

When evil foes attacked your Mother-
land.

You are to her, as Buttress is to Tower—
A strength vouchsafed unto no other
land.

Proud, proud and glad am I to know
you bleed

When I am wounded: that you feel the
smart

When I am smitten, and that we, in
deed

And thought are one, as we are one in
heart."

—ALLAN JUNIOR, Scotland.

CHIPS

Some men reform; others just grow
too old to act up.

A true friend is the man who knows
all about you, and still likes you.

English speaking nations have two big
worries: Axis today, taxes tomorrow.

The fellow who drives fast past schools
is likely the one who was too slow getting
through them.

Walt Disney didn't make a better
mouse trap than his neighbor, but look
what he did for the mouse!

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